

here on you cannot divide the documents on the basis of whether the name is Jehovah or God because they both call Him Jehovah from here on. So, they say, the authors of the two documents had different ideas about the early days. One thought he was called Jehovah right from the beginning. The other thought that the name was not revealed until the time of Exodus 3:6 and therefore called Him God. We can now see what they consider to be a very strong argument for thinking that the two documents were different. But you see what it does to the redactor, the man who, according to their theory, joined the documents together. He knows that one document says he was not called Jehovah before this point, and the other says that he was known by that name right from the beginning, and the redactor just joins them together, paying no attention. He was at least rather careless, if not quite ignorant. How could a redactor read this and interpret it this way (and it was quite evident that this was the interpretation) if it was in a document which always used God up to here and then always used Jehovah hereafter, and yet he put them together always keeping Jehovah in one document and always keeping God in the other document? It would show that he did not realize that the two documents sharply contradicted each other on the vital matter (if it means what the critics say it does), and yet he put them together without noticing the contradiction at all! So you see that this suggestion is very difficult to reconcile with any divine authorship! It could not be reconciled with Mosaic authorship. If Moses wrote it, then he knew that God had said this to him and therefore he would have been particularly aware of the fact that the name Jehovah was not used before that time and therefore he would not have had one document with it and the other without it. He would have changed it and made them agree. If he combined two documents this way, this is the explanation, say the critics, as to why you have the difference in divine names no longer of help in the latter part of Exodus, nor in Leviticus, Numbers, and Deuteronomy. So, according to the critics, the two documents sharply contradict each other.

Next, they declared, you can not divide the rest of the Pentateuch according to divine names, but we have *differences of style* in Genesis. Consider Genesis 1: The Lord said, let such and such a thing hap-